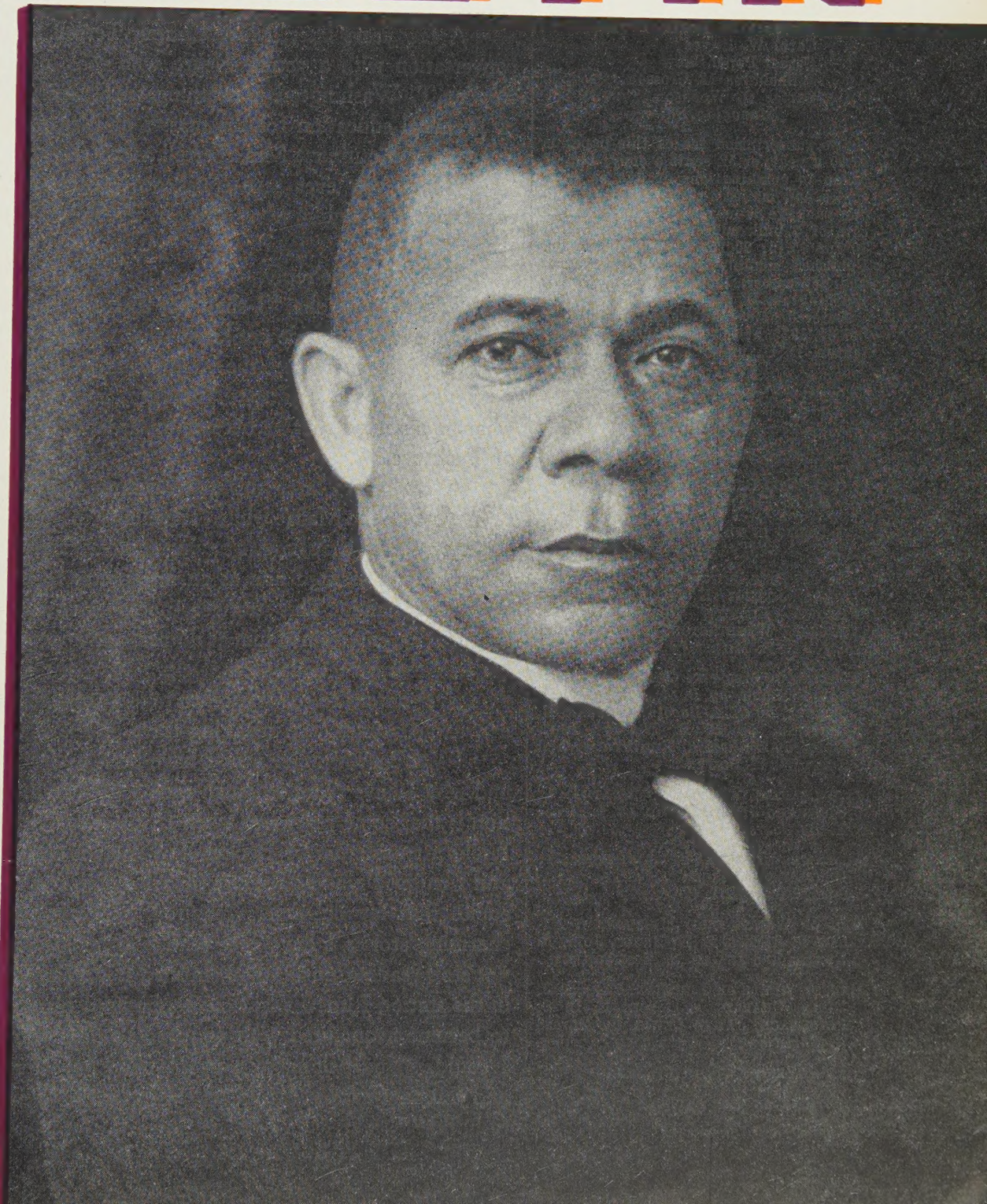
THE NEGRO HISTORY BULLETIN

MARCH
1942



THE NEGRO HISTORY BULLETIN
MARCH, 1942
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NORRIS WRIGHT CUNEY OF TEXAS

QUESTIONS ON THE FEBRUARY ISSUE

BOOK OF THE MONTH

A PRACTICAL PHILOSOPHER

"WHAT are you talking about?" inquired a white clerk at work forty years ago in the Chicago Post Office, after having heard a fellow worker, a native of the South, denounce the Negro as an undesirable.

"The people from your section," said he further, "are always making uncomplimentary remarks about the Negro. I have traveled through the entire South; and the outstanding achievement that I found in all that section was the work of a Negro—Tuskegee Institute."

A few years later, Mary Church Terrell happened to be in a conversation with a young Negro who took occasion to denounce Booker T. Washington in scathing terms because of his advocacy of practical education for the masses of Negroes. At the close of this youthful outburst Mrs. Terrell asked the young man:

"Have you ever seen Tuskegee Institute? Have you ever examined thoroughly what Booker T. Washington has built up there?"

"No," was the reply.

"Then," said she, "I shall not discuss Booker T. Washington with you because you do not know what you are talking about."

Not long thereafter the young man availed himself of the opportunity to visit Tuskegee Institute, and so startled was he at what he observed that he became an ardent admirer of the founder of Tuskegee.

A few years later this same young man happened to be in Frankfort-on-the-Main while traveling in Europe. A friendly stranger, seeing that he was having some difficulty with German, approached and assisted him as an interpreter to transact the difficult problem at hand. This stranger, moreover, invited the young Negro to his home, entertained him at dinner, and spent the afternoon showing him the attractions of that city. At the close of the day when the traveler went to the station to take a train for the next point, the new acquaintance said in taking leave of the Negro-American:

"You may wonder why I have been so much interested in you and why I have spent so much time with you today. The explanation is that some years ago when I was a bookseller in Copenhagen, I sold a translation of Booker T. Washington's *Up from Slavery,* and I enjoyed reading it more than I did selling the large number of copies that my customers required. I found it one of the most charming stories I have ever read. It gripped me so that I could not stop reading until I had finished it. When I saw you standing in the station I knew that you were one of his people, and I wanted to become acquainted with you and to help you in every way that I could. You belong to a people who have made much progress, and you have a great future which Booker T. Washington has helped to build."

A GIRL WHO BECAME A GREAT WOMAN

MANY years ago there lived in Macon, Georgia, a little girl named Lucy Laney. She was born a slave and while she was still a small child her father and mother moved to Savannah, where they worked for the Campbell family to whom they belonged. Her father, besides doing his daily work on the plantation, was the pastor of the Negro church. Lucy was one of a very large family—the seventh of ten children.

As a very small child Lucy showed an aptitude for reading and when she was four years old she was taught to read and write. Her mother was a maid in the Campbell home, and very often Lucy went with her mother. As Mrs. Laney busied herself with the housework little Lucy would climb into a big library chair and there all cuddled up and comfortable she would soon be lost in stories so charming to children. In this way she learned about people and places in other parts of the world. This love for reading remained with her all her life.

When she was fifteen years old she entered Atlanta University and was a member of the first class to graduate from this now famous school. There were four members in the class. The year was 1873. She had made a splendid record in her work.

Lucy Laney became a teacher in the public schools of Savannah, Georgia. Later when her health began to fail she moved to Augusta. When her health improved she decided to remain there and to open a private high school for Negro youth. At first she planned to take girls only, but when some poor, ragged but eager boys came she took them in also.

In the second year she had enrolled two hundred fifty pupils. However, she found it very hard to keep the school going as she had no money and very little help.

Finally being desperately in need of funds, she went to Philadelphia. Later on and as a result of this trip the Freedmen's Board gave $10,000 for the school. It was named the Haines Normal and Industrial School after Mrs. F. E. H. Haines, a close friend of the founder.

There were not many good Negro teachers in those days, and Lucy Laney decided to prepare better ones. Some of her graduates are now teachers, Y. W. C. A. workers, and others who are filling worthwhile positions, and all of them are splendid examples of the work done in this school.

Lucy Laney was a pioneer. A pioneer, as you know, is one who leads the way. A pioneer works at a time when the work is hard to do, but Lucy Laney had courage and faith in God. She died October 23, 1933. She is buried on the campus and now sleeps with her head pillowed on the soil of her beloved school. People remember her because she loved children and believed in them; because she had faith; because she lived simply and suffered much that others might have an opportunity.

The school still stands, and a great woman's dream still comes true.

H. V. Feger

LUCY LANEY

THE NEGRO IN THE LAND OF COTTON

The Negro in the Lower South does not present so much differentiation in development as in the Upper South except so far as influenced by peculiar conditions obtaining in certain cities and towns. During the early years of the other settlements there were no English colonies to the South except South Carolina. Georgia, until settled in 1732, was a highway between British influence in South Carolina and Spanish influence in Florida. The one opposed the other. As early as 1680 Negro slaves began to escape from South Carolina across the frontier to the Spaniards in Florida where they were welcomed and set free in order to weaken the British. So many of such refugees came that the Spaniards settled them at a point not far from St. Augustine at what was called Mosé. They established a fort there for the protection of the frontier and assigned these Negro fugitives a priest to instruct them in religion. This community continued until after Georgia was founded in 1732 and developed enough force to press down on Florida and destroy this settlement.

At first Georgia had little to do with Negroes. The colonists in the beginning did not want them as slaves because it was thought they would weaken the colony and impoverish it. Later to compete with the other colonies the Georgians brought in slaves, and then the people had more problems than the other states. Negro slaves continued to flee across the frontier where they joined the Indians after the Spaniards had been removed. One of the prolonged problems before the states after the American Revolution was the matter of reclaiming fugitive slaves who constantly escaped to the Indians. Often the Indians were rounded up and told to give up these fugitives. This they refused to do, since Negro women were especially attractive to Indians as wives who bore them children. Sometimes when compelled to give up the men and women they would go to war before they would suffer their children by these women to be taken back to slavery. These Indians said, "They are bone of our bone, flesh of our flesh, and blood of our blood; and we will die before we permit them to be taken from us."

This situation continued as a vexing question as long as the Indians were in Florida and in the territory between the Georgia frontier and the Mississippi River. It finally culminated in a bloody conflict. Some bold slave-catching agents invaded an Indian camp where Osceola had made himself a great leader among the Indians and took away his Negro wife. He appeared before Johnson, the Indian Agent on the ground, and protested so boldly against the act that Johnson took umbrage at Osceola's words. Osceola, likewise stirred up, stuck his dagger in Johnson's desk, and defied him. Osceola was soon captured, but by a ruse he escaped and organized the Indians against the agents of slavery. This was the outbreak of the Seminole War in which Negroes took an active part with the Indians. At one time a troop of Negroes on the frontier occupied a fort on the Apalachicola River and controlled that area.

The Indians were defeated, however, and Osceola and his Negro cohorts who were not exterminated during the war had to yield. The outcome was that the Indians who had long resisted the attempt to move to the area west of the Mississippi, where most of them still remain, had to yield by 1838 and go out of the territory directly west of Georgia. With these Indians went a considerable number of Negroes, many of them being classified as Indians themselves, and their descendants are still with them. Some Negroes became prominent among these Indians. The most noted of these was probably Negro Abraham, who served the Indians for a long time as an interpreter in their dealings with the Federal Government in Washington and elsewhere.

With the Indians removed, the Lower South felt more secure with their slaves and could participate more freely in the effort to make cotton king. The Cotton Kingdom as a whole was one and the same picture regardless of the state borders—large plantations cultivated by slaves under overseers and drivers concentrating on the one crop. This product Whitney's cotton gin, invented in 1793, had made a staple of universal value. The wealth of the South was reckoned in cotton and slaves. Social position and political advancement were determined by one's status with respect to these possessions.

Inasmuch as the Lower South, with little exception, was developed after the invention which brought new life to cotton production, the plantation life could be organized there on a larger scale than in the Upper South, where land was less abundant; and in this new region the one-crop system had not had the chance to wear out the soil. A great boom followed. The Upper South profited by having the opportunity to dispose of surplus slaves no longer needed on worn out lands. The migration of younger slaveholders carrying their bondmen to these new and inviting fields, is a long chapter in the history of the South.

This development is evident when one notes the rapid production of cotton during these years. In 1791 only 38 bales of cotton were produced in this country. By 1809 the production had reached 218,723 bales. In 1816 the country exported $24,106,000 worth of this staple. The production of cotton was doubled by 1820, doubled again by 1830; and still again by 1840. The census of 1790 showed that in all the West exclusive of Georgia there were only 109,368 inhabitants, but

by 1815 the same territory had a population of 1,600,000. The people of the Lower South so rapidly increased in both wealth and population that states were soon carved out of this area. Mississippi came into the Union in 1817, Alabama in 1818. Louisiana came into the Union in 1812, but its early admission, somewhat like that of Texas much later, was due to its development in foreign hands. In Louisiana as in some other parts of the South corn also was important for home consumption, and that state was especially adapted to the cultivation of sugar and rice.

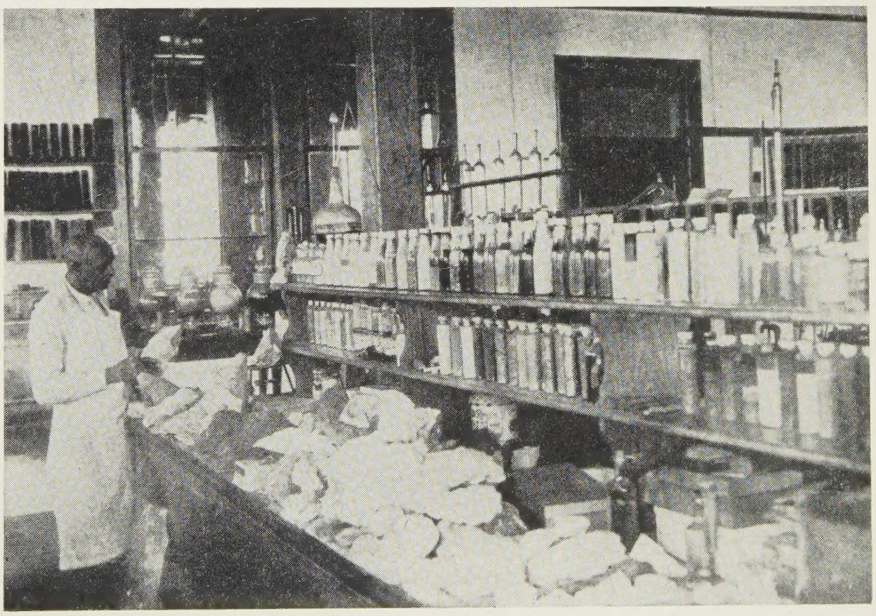
In this land of systematized cotton culture based on Negro forced labor slavery reached its most undesirable stage. Hardships for the slaves increased in the proportion as men grew all but mad in the effort to produce the largest cotton crops possible. Owners were hard on their drivers and overseers, and they in turn bore down cruelly upon the slaves. An overseer was sometimes rewarded in proportion to what he could produce. This accounts for the temptation to overwork the slaves. Absentee ownership, moreover, which often left the slaves at the mercy of these overseers sometimes brought things to a terrible state and justified the picture of the Simon Legree type of cruelty.

Here and there, however, were exceptions to this rule. Z. Kingsley in Florida was known to be kind to his slaves. Jefferson Davis and his brother conducted their plantations on a more humane order than their neighbors, and so did Leonidas Polk and McDonogh of Louisiana. Exceptions to the rule of cruelty were found in all the slave states, but these were shining lights in the depths of darkness. The system at best offered the slave very little hope for a brighter day. The rule in this area was to treat the slave more as property than as a human being.

Just as there were plantations on which the Negro slaves received some consideration so were there towns and urban centers where they likewise fared better—cities like Charleston, Savannah, Mobile, and New Orleans. While the state of South Carolina showed some of the worst tendencies under slavery Charleston had a more kindly disposed element which permitted there a progressive group of free Negroes. Savannah in the state of Georgia, likewise referred to for cruel practices during those days, was very much like Charleston. The favorable conditions in Mobile and especially in New Orleans resulted for two reasons. In the first place, it was provided under the treaty of purchase of Louisiana that the privileges which the citizens of that territory had enjoyed under France should be enjoyed when the territory became a part of the United States. When the slaveholding rulers later tried to curtail the privileges of the free colored people of the state the latter cited the treaty in their defence, and their rights were temporarily respected. In the second place, some of these people of color while under the French and Spanish in Louisiana had risen to a high level as merchants and planters owning slaves themselves and were too influential to be kept down. When the pinch came some of them moved to France. The close relations of the quadroon and octoroon elements to whites in their social functions in New Orleans furnish more romance than this short story can present.

The free people of color in the cities had made themselves essential to their communities. In those parts, where the well-to-do whites held themselves above work and despised the poor whites in almost all capacities, the free colored people made themselves indispensable as mechanics and artisans. They built the homes, made the furniture, fashioned the clothes and produced the shoes worn by the people. Local manufacturing was largely in the hands of these colored people. Some effort was made to develop industry with slave labor in the South, but the Civil War came before that experiment had a good trial.

The Civil War brought emancipation and the consequent upheaval in the social, political and economic order in the South. The Negro had proved to be a good soldier fighting for his freedom, and now he was to have a new day. Most Negroes when declared free remained on the plantations where they were to serve their former masters who in an impoverished state had very little to give but what they could return in kind. Not a few Negroes, however, felt that in order to become actually free they should go as far away as possible from the plantations where they



G. W. CARVER AT WORK IN HIS LABORATORY

had been held in bondage. This created a new problem for the reason that these refugees had no particular place to go and nothing to sustain them on the march. Some few made their way to the free states. At first most of those set in motion migrated to nearby cities and towns. Poverty and disease overtook them there, and in certain localities a considerable number died out rapidly. Persons struck with this condition predicted that the Negroes in America would soon die out altogether.

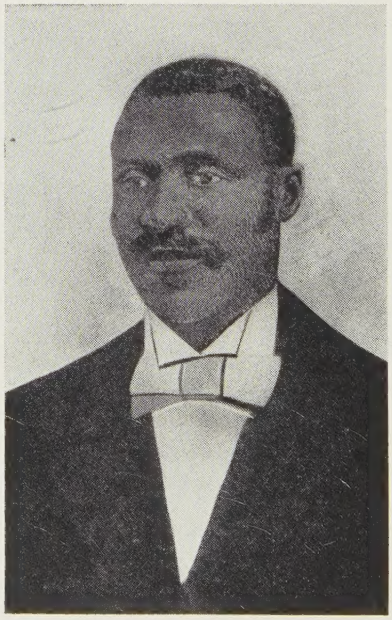
This situation did not become so alarming in the Lower South as in the Upper South or Border States where the migrating Negroes could more easily pass into the North and find help or employment. The Lower South was so far removed from that apparently more favorable area that Negroes there were more rapidly integrated in the new economic order. The Lower South, moreover, was a more promising agricultural area than the Upper South where the lands had been worn out for lack of scientific agriculture.

Soon came some improvement from a gradual readjustment. The Negroes received a new boom in securing help through the Freedmen's Bureau and the Reconstruction measures of Congress which made Negroes citizens who could vote and hold office. The most natural thing to do was to use the government to their own advantage. This could be easily done for the time being since the Reconstruction measures prohibited the participation of the active Confederates when they enfranchised the Negroes. Negroes, then, in cooperation with native whites and others who came from the free states to try their fortunes in the South controlled for a few years some of these states. They elected members of their race and friends of their cause to the state legislatures in order to enact laws favorable to the freedmen. One of the most important laws which they passed provided for the education of all children at public expense. These Negro voters not only controlled local and state

ROBERT C. DELARGE

offices in some of these parts, but also sent 23 Negroes to sit in the United States Senate and the House of Representatives.

Only in South Carolina and Mississippi did the Negroes and their friends have complete control for any considerable time. In those states the Negro population was larger than that of the whites. In Florida, Alabama, Louisiana and Arkansas, too, the participation of the Negro in the government was considerable though much less than



GEORGE W. MURRAY

in Mississippi and South Carolina. To name all who held important positions would make a rather long story. Sufficient unto our purposes here will be the mere mention of the most outstanding. In Georgia and Texas the Negroes did not advance far in politics.

Some of the highest positions attained should be noted. In South Carolina F. L. Cardozo served as Secretary of State and again as State Treasurer. Henry E. Hayne served there also as Secretary of State. J. J. Wright became Associate Justice of the State Supreme Court. Both Alonzo J. Ransier and R. H. Gleaves attained the position of lieutenant governor. Joseph H. Rainey, Robert Brown Elliott, Alonzo J. Ransier, Robert C. DeLarge, R. H. Cain, Robert Smalls, Thomas Miller and George W. Murray represented South Carolina in the United States Congress. A few Negroes, chief among whom was H. M. Turner, were elected in stormy fashion to the Georgia legislature, and Jefferson F. Long was elected to Congress. A larger number reached the Florida Legislature and Josiah T. Walls was elected to Congress. A still larger number sat in the Alabama Legislature; and Benjamin F. Turner, James T. Rapier, and Jeremiah Haralson were elected to the United States Congress. James Lynch became Secretary of State of Mississippi, a number of Negroes were sent to its General Assembly. John R. Lynch represented the state three terms in the United States House of Representatives. Hiram R. Revels was sent to the United States Senate to fill out an unexpired term of two years and B. K. Bruce to serve a full term in that body. In Louisiana Dubuclet was elected State Treasurer; Oscar J. Dunn, C. C. Antoine and P. B. S. Pinchback were elected as lieutenant governors, and Charles E. Nash to serve in the United States House of Representatives. Pinchback was elected to the United States Senate but he was not seated. No such high positions were reached by the Negroes in Texas, but a few of them, among whom

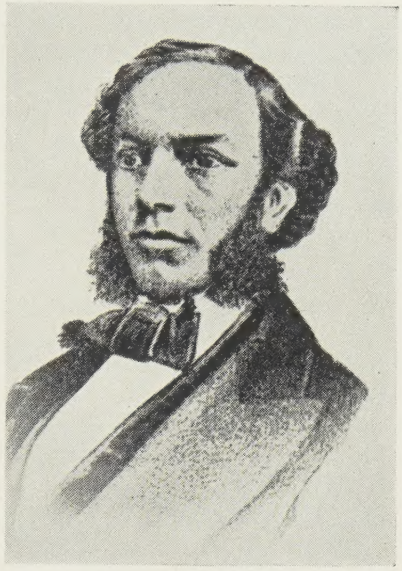
(*Continued on page* 140)

MEN OF DISTINCTION IN SOUTH CAROLINA

Joseph H. Rainey

Joseph H. Rainey achieved the distinction of being the first Negro to serve in the United States House of Representatives when he took his seat as a member of Congress on December 12, 1870. He was born of slave parents at Georgetown, S. C., June 21, 1832. He received a limited education. He began life as a barber, but he learned much by observing the educated men with whom he thus came into contact. The Civil War worked a change in his career. He was compelled, in 1862, to work on Confederate fortifications. From this work he escaped, going to the West Indies, where he remained till the end of the war.

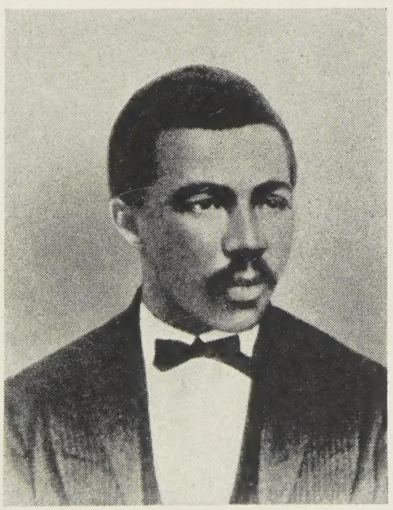
In the West Indies he applied himself to further study. Upon his return to the United States, he entered politics and was chosen to serve in first one local office and then in another. He grew in favor with the public and was elected to the 42nd, 43rd, 44th, and 45th Congresses. In Congress Rainey made a favorable impression. James G. Blaine highly praised him in the Senator's *Twenty Years in Congress*. Rainey made several speeches in trying to advance the cause of the oppressed. His most important utterance in that assembly was his informing discourse on the value of education. He died at Georgetown, S. C., August 1, 1887.



JOSEPH H. RAINEY

Robert Brown Elliott

Probably the most brilliant Negro to serve in the United States House of Representatives was Robert Brown Elliott. He was born in Boston, Massachusetts, August 11, 1842. He was educated at Eton College in England, and upon his return to the United States entered into the politics of the State of South Carolina. Mr. Elliott was elected to the 42nd Congress and resigned before the term had expired; he was re-elected to the 43rd Congress and again resigned, this time to accept the office of sheriff at home. In thus changing his position so often he was trying to serve where he could do the most to advance his party and the cause of his people. In Congress Elliott proved to be excellent in debate with those who were not yet prepared to grant the Negro full citizenship. His outstanding speech was his reply to Alexander H. Stephens in discussing the Civil Rights Bill. When defeated in South Carolina Elliott settled to the practice of law in New Orleans and there he died.



ROBERT B. ELLIOTT

Robert Smalls

Robert Smalls was born a slave at Beaufort, South Carolina, April 5, 1839. The law of that day did not permit him to attend school, but he availed himself of such limited educational advantages as were possible. In 1851, he moved to Charleston, worked as a rigger, and thereafter led a seafaring life.

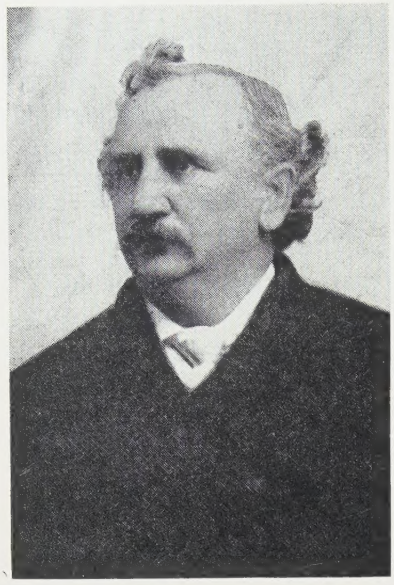
In 1861, Smalls became connected with the *Planter*, a steamer plying in the Charleston Harbor as a transport. With the daring of a soldier for freedom he took this vessel over the Charleston bar in 1862 and delivered it to the commander of the United States blockading squadron. This was one of the most thrilling incidents of the war, and Smalls was long hailed as a hero. He was appointed a pilot in the Quartermaster's Department of the United States Navy, and remained in the service till 1866. Meanwhile he rose to the rank of Captain.

In 1868 Smalls entered politics and was later elected to the 44th, 45th, 47th, 48th, and 49th Congresses. Sir George Campbell, a member of the British Parliament, often visited Smalls when traveling in South Carolina. He found Smalls to be a gentleman whom he stamped as well qualified to represent those people in Congress.

In the State militia of South Carolina, Smalls held successively the commands of lieutenant-colonel, brigadier-general, and major-general, the latter terminating with the reorganization of the militia in 1877. Smalls was a delegate to several National Republican Conventions. His last public office was that of collector of the port of Beaufort.

George Washington Murray

George Washington Murray was born of slave parents, September 22, 1853, near Rembert, Sumter

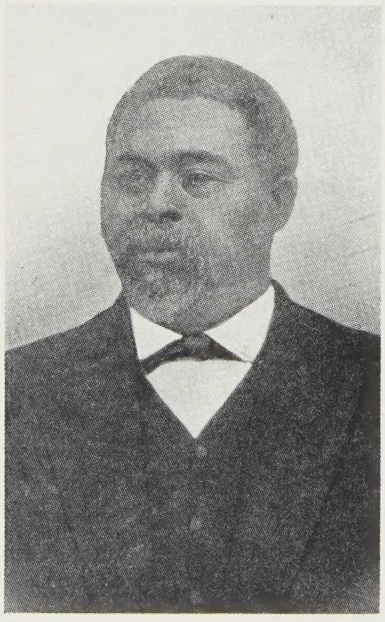


THOMAS E. MILLER

County, South Carolina. At the age of eleven years, he found himself free, bereft of parents, completely dependent upon his own resources. His early life, therefore, was one of great trials and sacrifices.

Possessed, however, of a determination to live and learn, young Murray availed himself of every opportunity to improve his meagre stock of knowledge. So well did he succeed that his first day in school was spent as teacher rather than as a student. In later life, he acquired a good education, entered into the service of the public schools of his county and was finally elected to the 53rd Congress. Murray was elected also to the 54th, but secured his seat only after a successful contest with a leading Democrat of his State.

Murray, of course, faced a more determined opposition than his Negro predecessors because hostility toward the Negro was mounting by leaps and bounds in his day. He was a fearless fighter, however, and the only way his political enemies could get rid of him was by trumped up charges which a corrupt court sustained. Murray left the state and settled in Chicago from which he went forth as a lecturer on Negro affairs. He remained there in business until his death from general decline.



ROBERT SMALLS

Thomas E. Miller

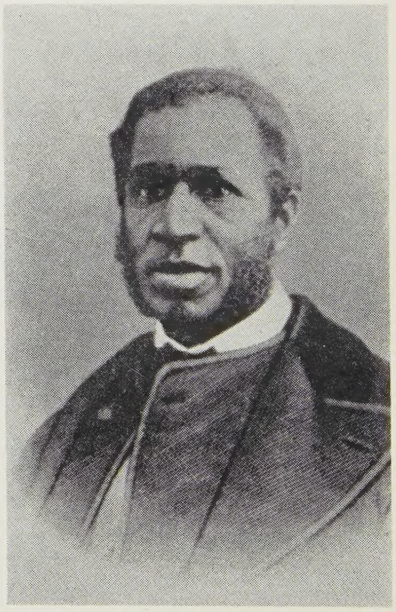
Thomas E. Miller was born in Beaufort County, South Carolina, at Ferrybeeville, June 17, 1849. He had some opportunity for early schooling as did most free colored people of that state. He completed the course at Lincoln University in Pennsylvania in the class with Dr. Walter H. Brooks, the pastor of the Nineteenth Street Baptist Church in Washington, D. C. Miller studied law, but gave most of his attention to education and business.

After acquiring a good education, he entered politics. Miller held many local and State offices, and was nominated by his party, in 1878, for the office of Lieutenant-Governor of the State. Due, however, to riotous actions of the Democratic party throughout the elections that year, the ticket was withdrawn. Miller was elected to and was seated in the 51st Congress after a contested election with Col. William Elliott. He made several attempts thereafter to reach

ALONZO J. RANSIER

Congress again but he was always defeated or counted out.

In 1896, he was elected president of the State Colored College at Orangeburg, South Carolina, and achieved much good there in organizing this first institution established by the State for the education of the Negro. Miller was generally prosperous, maintained his family above want and died in comfort at his home in Charleston on April 9, 1938.



R. H. CAIN

WORKERS OF MERIT IN GEORGIA

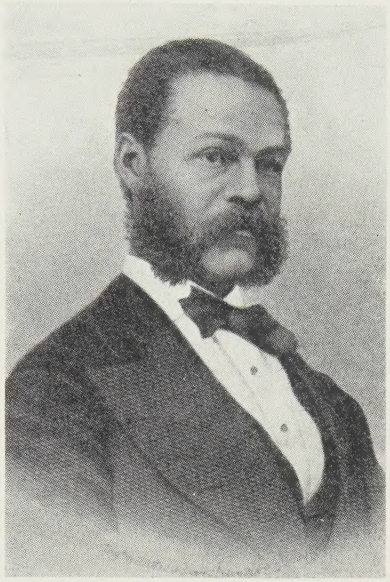
Jefferson Franklin Long

Jefferson Franklin Long was born a slave in Knoxville, Georgia, on March 3, 1836. At an early age he moved to Macon where he obtained a job in the firm of Robert Salisbury, a merchant-tailor. Here he acquired a meager education and an expert knowledge of tailoring. During the Civil War he operated a tailor shop in the back room of what is now the home of the *Macon Telegraph*. After the Civil War he became interested in politics, and it was not long before the qualities of leadership which made him the recognized leader of the Republican party in middle Georgia came to be known.

In 1870 Long was nominated to run on the Republican ticket as the Congressional Representative from his district which included Bibb and Crawford counties. Already Ku Kluxism was rampant in Georgia and the local Klan was determined to prevent his election. On the night before the election, scheduled for December 20, Long addressed a meeting of Negroes in Macon. In a fiery speech, during which he reviewed the many outrages committed against Negroes in Macon, Long declared, "If you will stand by me we will take the polls tomorrow and we will hold them."

On the following day, the day of the election, the Negro voters gathered in a long line before the City Hall and, upon the appearance of Long, marched in a "solid phalanx" toward the Courthouse. On the way there the Negroes were attacked by a group of white people and a fierce fight followed.

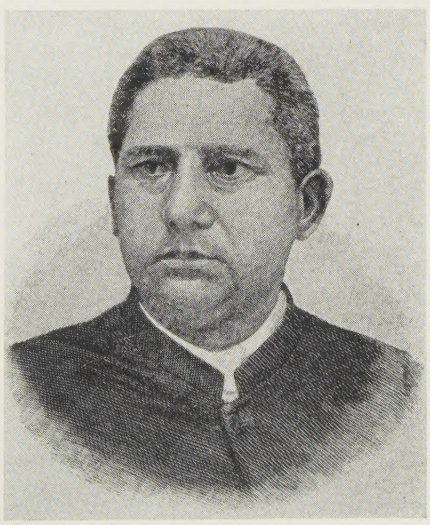
When the battle ended, seven persons lay dead and among the several missing Negroes was Long, who had been the object of the furious attack. At the beginning of the battle Long had sought refuge in the belfry of the Courthouse, and it was from this shelter that he was rescued by members of his family and spirited away through an uncompleted sewer section. He remained in seclusion until the race feeling had subsided.



JEFFERSON F. LONG

Despite the brutal attack by the whites Long carried Bibb county, of which Macon was the county seat, by a majority of 50 votes and the entire district by a majority vote of more than 900. He thus led the fight for the right of his people to full citizenship; and, although it was a great risk, he won that battle. Others, following his example, likewise stood their ground.

On January 16, 1871, Jefferson Franklin Long took his oath as the first and only Negro Congressman Georgia has ever had. On February 1, 1871, he rose to make his first major speech in Congress. This speech was made in opposition to a proposed law removing the test-oath required of all Confederates before they could take public office. Long described the conditions in Georgia and told of the way in which lynch law had grown to such proportions that it was no longer safe to be a loyal citizen in Georgia. "Already," he said, "since emancipation, over five hundred loyal men have been shot down by disloyal men there, and not one of those who took part in committing these outrages has ever been brought to justice. . . . If this House removes the disabilities of disloyal men by modifying the test-oath, I venture to prophesy you will again have trouble from the very same men who gave you trouble before." In commenting on the speech, the New York *Tribune* declared, "In a manner he was perfectly self-possessed. His voice was full and powerful, filling the Hall with ease, while his enunciation was quite good."



H. M. TURNER

While in Congress, Long supported the enforcement of the Fifteenth Amendment, universal suffrage in the District of Columbia and a number of other proposed laws which were of benefit to the nation as a whole. In March, 1871, at the expiration of his term, Long retired from Congress and never again sought public office. Instead, he devoted himself to his business as a merchant-tailor and the further development of his cultural interests. He did find time, however, to attend several political conventions where he continued to give wise counsel.

On February 5, 1900, Long died at his home in Macon. At the time of his death he had "accumulated a magnificent library and was a constant reader of fine literature."

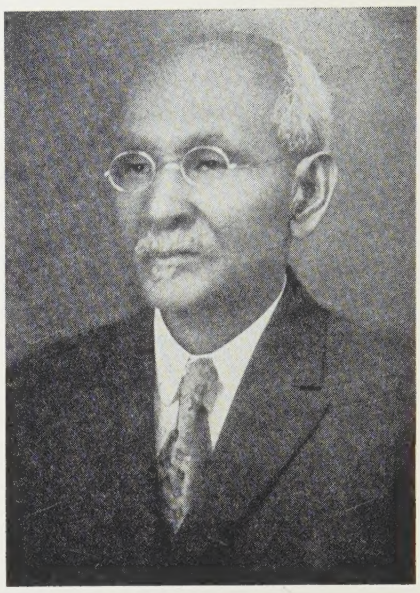
B. A. Jones
Atlanta University

Henry McNeal Turner

Henry McNeal Turner was born in Newberry Court-House, South Carolina, on February 1, 1833. When he was quite young his parents moved to Abbeville, South Carolina, and young Turner, although his parents were free, was bound out to a slave owner. Here he was required to work side by side with slaves until he was fifteen years of age. In this work he suffered many abuses from cruel overseers but not without resisting them, for he was determined that no man should inflict harsh punishment upon him without his making some effort to defend himself.

When Henry was fifteen years old he ran away from his master and hired himself out to some lawyers in Abbeville. It was while working in this law office that he was able to acquaint himself with such subjects as history, theology, and law. Turner always regarded this as the most beneficial experience during his early days.

Turner joined the Methodist Episcopal Church, South, in July, 1848, on six months' probation. Evidently Turner was not ready for the church at that time, because, as he said himself, he was the "worst boy at Abbeville." It was not until he heard a sermon delivered by the Reverend Samuel Leard, a missionary in the South Carolina Conference, in 1851, that he was led "to the feet of the pardoning Jesus." In 1853 he was licensed to preach at Abbeville Court-House. On a visit to New Orleans in 1857 he met the Reverend H. R. Revels, under whom he transferred his membership from the Methodist Church, South, to the African Methodist Episcopal Church. He was admitted to the Missouri Conference in 1858 and then transferred to the Baltimore Conference. While here he established better cultural contacts by enrolling in Trinity College, Baltimore, Maryland. In 1860 Turner was ordained deacon by Bishop Payne in Washington, D. C.; and two years later was made an elder.



W. H. CROGMAN

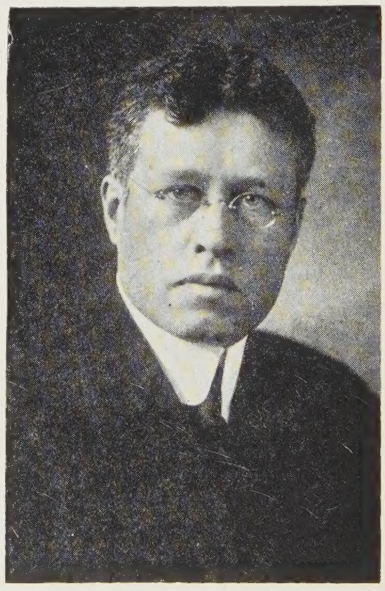
At the General Conference which met in St. Louis in 1880, Turner was elevated to the bishopric.

His religious activities were varied and interesting. He was the first Negro to be appointed a chaplain in the United States Army, receiving the appointment from President Lincoln in 1863. In the fall of 1865 he was mustered out of service, but President Johnson immediately recommissioned him as a United States chaplain, being assigned to the Freedmen's Bureau in Georgia. Turner believed, however, that his services were needed more in the church and thus resigned his commission. In 1876 the General Conference of the A.M.E. Church elected him manager of the Publication Department of that body. When he became bishop he built up the largest Negro conference in the world.

Turner's interest was not limited to the church. In the field of politics he was to become almost as prominent as he was in religion. In 1867 the National Republican Executive Committee appointed him to superintend the organization of Negroes in Georgia. Turner knew that the salvation of the newly emancipated Negroes rested in their use of the ballot. He organized political clubs and wrote many campaign documents. He served as a member of the Georgia Constitutional Convention of 1867 and 1868 and in the legislature from 1868 until 1870.

In spite of his busy life Turner found time to write several books and numerous articles. During his lifetime such national publications as *Harper's Weekly* and *Frank Leslie's Weekly* honored Bishop Turner by printing short sketches of his achievements.

CLARENCE A. BACOTE
Atlanta University



JOHN HOPE

Dr. William H. Crogman

A scholar, "living-teacher," and an inspirer of youth—these were the accomplishments of William H. Crogman who gave fifty-three of his ninety years of life for the uplift of the Negro race.

William H. Crogman was born a Negro on St. Martin's Island, British West Indies, May 5, 1841. His parents were people of ordinary means and common ancestry. Misfortune left him an orphan at the age of twelve. The need of support

(*Continued on page* 142)

TWO LEADERS IN FLORIDA

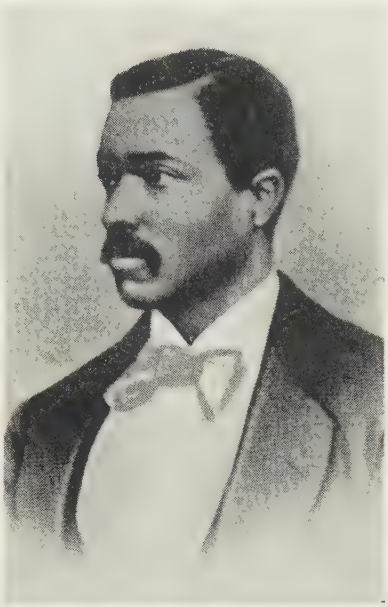
Jonathan C. Gibbs

The portrait of Jonathan C. Gibbs hangs in the foyer of the Administration Building at the Florida Agricultural and Mechanical College. A glance at a small white card will give one some understanding of the worth of the man whose mere facial expression demands respect and admiration. Pupils in the Elementary Training Schol hear the name of Jonathan C. Gibbs in the early stages of their development; in later years the name is still heard. By this time the piece-meal facts become a whole life story and the character, personality of the man takes on additional meaning.

Jonathan C. Gibbs was born in Philadelphia, Pennsylvania. He finished the course at Kimball Union Academy, Hanover, New Hampshire, in 1848, at Dartmouth College in 1852 and at Princeton Theological Seminary in 1854. He was tall, and his general manner indicated the influence of New England culture. In a rare book found in the library collection at the Florida Agricultural and Mechanical College one will note that he was installed as pastor of the Liberty Street Presbyterian Church, Troy, New York, in 1855.

His far-sightedness and eagerness to help his people in a larger field led him to Florida. He soon entered politics, and in 1868 he was a member of the constitutional convention. William W. Davis, in his book, *Civil War and Reconstruction in Florida,* states: "The most cultured member of the convention, probably was Jonathan Gibbs, a Negro." Under the Republican Governor of Florida he served as Secretary of State. He filled this office for four years. On January 23, 1873, he was appointed State Superintendent of Public Instruction. He died while in office.

Jonathan C. Gibbs' son, Thomas Van Gibbs, was one of the co-founders of the State Normal School, now the Florida A. and M. College.



JOSIAH T. WALLS

Because of Jonathan C. Gibbs' valuable contributions in the field of religion, politics and education, he will continue to be one of the idols of his race.

In the Gibbs family was another prominent member, M. W. Gibbs, the brother of Jonathan. This brother was not so well educated as the statesman in Florida, but he was a man of great force and enterprise and educated himself. M. W. Gibbs went in the Gold Rush to California where he accumulated wealth and later to Vancouver in another such rush where he also did well. He studied law and settled in Little Rock, Arkansas, where he was elected municipal judge and established himself in business.

JONATHAN C. GIBBS

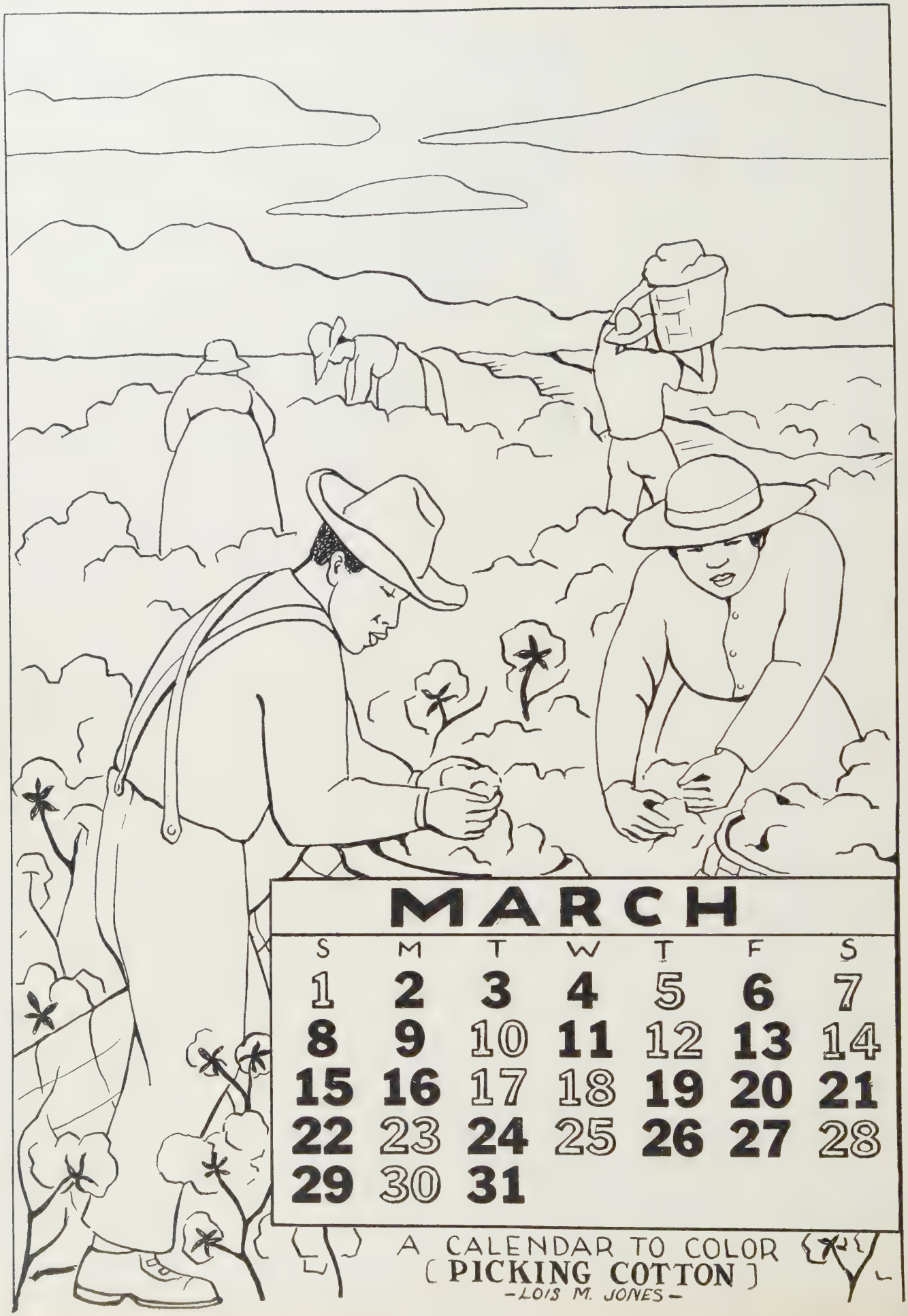
Josiah T. Walls

Josiah T. Walls was born at Winchester, Virginia, on December 30, 1842. He was born of very poor parents and therefore his opportunities were limited. He moved to Florida. Through determination and ambition he was able to receive a common school education. He was a farmer, but having the forward movement of his people as the thing nearest his heart, he also spent some time delving successfully in politics. In 1868 he was elected a member of the State Constitutional Convention. In the same year he was elected a member of the House of Representatives of the State Legislature. After serving one year, he was elected to the State Senate for four years. Finally he was elected to the Forty-Second Congress as a Republican from the state of Florida in 1872.

W. W. Davis in his text, *Civil War and Reconstruction in Florida,* speaking of J. T. Walls states that, "Negro leaders from practical experience in politics were gaining in aggressiveness and independence." In another section of the same book he asserts that, "At this time Negroes played an important role in dictating party nominations."

Josiah T. Walls was a man of vision and force. He did a good work in his adopted state.

Irene A. DeCoursey
Florida A. & M. College


MARCH
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A CALENDAR TO COLOR
[PICKING COTTON]
-LOIS M. JONES-

CHILDREN'S PAGE

A Calendar to Color

"Picking Cotton"

The calendar pictures the cotton pickers harvesting the crop. If hectograph copies are made for each child, the following color scheme may prove helpful. Crayon or watercolor may be used. The man in the foreground wears a blue shirt, brown hat and trousers, yellow suspenders and black shoes. The woman wears an orange blouse, a purple skirt and a yellow hat. The two women in the distance wear dark blue skirts, pink or green blouses and yellow hats. The man wears black trousers, a white shirt and a dark brown hat. All cotton sacks and baskets are brown. Outline the cotton plants with a pale blue, the twigs and complexions are brown. The cotton remains white. Tint the trees in the distance a soft green. The clouds are white and the sky is a pale blue. The path is brown.

Render the lettering and numbers in brown. The birthday dates may be in orange. They are as follows:

MARCH 1. The Abyssinians defeated the Italians at Adowa, 1896.

MARCH 1. B. K. Bruce, United States Senator, born, 1841.

MARCH 1. Cudjoe, leader of the Maroons in Jamaica, brought the Jamaican Government to terms in 1738.

MARCH 5. Crispus Attucks, a Negro seaman, fell in the Boston Massacre, 1770.

MARCH 7. Little Stephen, a Negro, set out to explore the Southwestern part of the United States, 1539.

MARCH 10. El-Hadj Omar, Tukulor Conqueror, started his empire with the capture of Segu, 1861.

MARCH 12. Benjamin Banneker came with L'Enfant to lay out Washington in the District of Columbia, 1791.

MARCH 14. Menelik became ruler of Abyssinia, 1889.

MARCH 17. Texas, as a republic, abolished the slave trade, 1836.

MARCH 18. Gabriel de la Concepción Valdes (Placido), poet, born in Havana, Cuba, 1809.

MARCH 23. The abolition of slavery in Porto Rico, 1873.

MARCH 25. Slave trade abolished by British Parliament, 1807.

MARCH 25. Samori, the builder of the Wasulu Empire, signed with the French the Treaty of Bisandugu, 1887.

MARCH 28. Samuel Sewall, anti-slavery author, born, 1652.

MARCH 28. Thomas Clarkson, British abolitionist, born, 1760.

MARCH 30. Promulgation of the Fifteenth Amendment, 1870.

About Cotton

Questions

1. Where does cotton grow?
2. How is it planted?
3. What do you know about its growth?
4. What happens to the cotton after it is picked?
5. What is done to the cotton after the seeds are taken out?
6. What are some of the uses of cotton?

Answers

1. Cotton grows on plants in the South.
2. The cotton seed is planted in rows very much as corn is planted. April is the month for planting. After a two week period the plants are thinned and kept free from weeds throughout the summer.
3. The little green ball that is left after the blossoms drop off is called the "cotton boll." It turns brown in autumn and has a hard shell. This shell splits into five parts and out comes the fluffy white ball of cotton.
4. After the cotton is picked it is put into baskets or bags which are stored in the sheds until they can be sent away to have the seeds taken out.
5. After the cotton comes from the ginnery where the seeds have been taken out, it is baled.

Questions on the February Issue

1. **Compare and contrast the struggle of the Negro in the Upper South with the struggle and achievements of the Negro in the Border States, Pennsylvania, New Jersey, and New York.**
2. **Comparatively speaking do you think it is just as hard or harder for a Negro to find employment in some lines of work today as it was during slavery?**
3. **What was the Scotch-Irish belief in freedom and opportunity as far as the Negro was concerned? What was the significance of this?**
4. **Note the pioneer progress made by the Negro in the Upper South in politics, social work, education, religion, and the professions.**
5. **In one sentence state the contribution of the following to the part played by the Negro in the development of American culture: John Chavis, George Moses Horton, John S. Leary, Henry Plummer Cheatham, George H. White, John Merrick, J. W. Hood, Samuel L. Lowery, Josiah T. Settle, Joseph C. Price, Samuel A. McElwee, James C. Napier, Richard H. Boyd, John Wesley Work, Sr., and Isaac Lane.**
6. **What have you done all the year toward the integration of the history of the Negro and World Culture or American Culture in preparing for Negro History Week?**

Book of the Month

Big Ben **(Philadelphia: The Westminster Press, 1942), by Earl Schenck Miers. Interest indicated by a second biography of a man now living is tribute indeed. To Paul Robeson this merited tribute has been paid.**

First, Mr. Robeson's life story was told by his wife, Eslanda Goode Robeson. *Big Ben*, Earl Schenck Miers' second, fictionalized version of the singer's college life, leaves the more complete story made possible by later years to another writer. Miers tells the life of Robeson ("Ben") on the athletic field, at his studies, finding through human kinship his character moulded and triumphant over adversity.

The author of *Big Ben* is himself a Rutgers man, to whom the Robeson tradition has a special sacredness. In this, his third novel he shows both that impress and a special skill in writing fiction for younger readers; this skill probably was developed under tutelage of fellow alumnus Earl Reed Silvers.

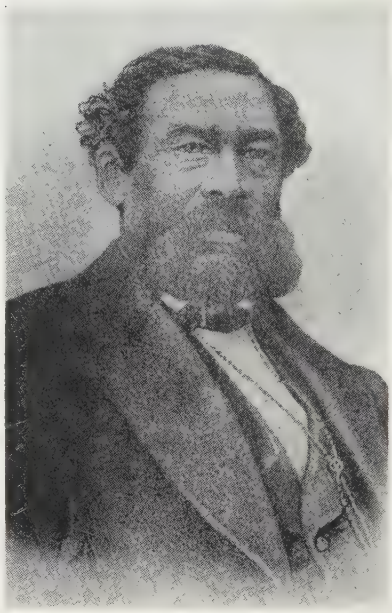
Miers had Paul Robeson's counsel and confidence during composition of *Big Ben*, which has some weaknesses in item and philosophy, and is the intended tribute to the largeness of its hero's soul. In impact, *Big Ben* is a wholesome and forceful contribution in racial relations. It is a whooping good yarn, should be picturized, and should not be sold short.

Victor Lawson

ALABAMA CITIZENS OF ACHIEVEMENT

Benjamin Sterling Turner

Alabama does well to remember Benjamin Sterling Turner. He was a substantial citizen who by energy and perseverance showed his worth to his community. He was born a slave at Halifax, North Carolina, March 17, 1825. In 1830, he moved to Alabama, where by clandestine study he obtained a fair education. He became a prosperous merchant whom the people highly respected. When the Negroes became free and attained citizenship Turner was brought forth as a leader. He was elected to various local offices in which he made a fine record for honesty and sincerity of purpose. Next the people of his district decided upon him as the proper man for still higher honors. He was accordingly nominated and elected to the 42nd Congress. He was defeated for the 43rd. Thereafter he confined himself to his business at which he was very successful.



BENJAMIN S. TURNER

James T. Rapier

James T. Rapier was another distinguished Negro member of Congress. He was born at Florence, Alabama, in 1840. At an early age he was sent to Canada to be educated, and while there was given the opportunity to recite before King Edward VII, then Prince of Wales, who was at that time visiting the United States and Canada. Rapier was one of the best prepared leaders of his day.

Prior to his election to Congress, Rapier held several local offices in Alabama and also aspired to become Secretary of State. In this contest he was defeated by Nicholas Davis, a white man. Rapier was a partisan in the split in the Republican Party in his State, aligning himself with Spencer, a Republican leader. Failing in this contest, he lost also his ability to win votes and accordingly was defeated in his attempt to secure his re-election to the 44th Congress. Thereafter, Rapier gave his attention exclusively to farming at which he was highly successful.

JAMES T. RAPIER

William Hooper Council

William Hooper Council was an educator. He was born of slave parents July 12, 1849, at Fayetteville, Cumberland County, North Carolina. His father escaped to Canada where he hoped to earn the money with which to purchase his family; but he could never do it, and the mother and children passed from the hands of one owner to another. The mother all but died heartbroken for being separated from two of her sons after all the remainder of the family had been sold into Alabama at Huntsville. On the death of the remaining brothers as well as the mother, William was left alone. When the Union Army invaded North Alabama, he reached the Federal lines. He entered a Freedmen's school at Stevenson, Alabama, and made rapid progress in learning. At the close of the war William worked as the attendant of an officer for a year's food, clothing, and schooling. By 1886 therefore he was able to take charge of a school.

His troubles, however, had not ended. The Ku Klux Klan was active. This agency of disorder interfered with all efforts to help the Negro to rise. Council operated for some time with another secret order which eventually broke up the Ku Klux Klan in northern Alabama. Council worked on, however, during the summer and attended school a few years longer to equip himself for more advanced teaching than that of the fundamentals taught in his first school. He studied privately.

Instead of confining himself to teaching, he went into politics. He became the enrolling clerk in the Alabama Legislature in 1872 and also in 1874. He was associate editor of *The Negro Watchman*, a Republican paper, in 1874. That same year he became the nominee of his party for the Legislature. He was one of the secretaries of the National Equal Rights League Convention in Washington in 1873. In 1875 he was appointed by President Grant as receiver of public monies for the northern district of Alabama, but he declined the position

(*Continued on page* 143)

MEN OF WORTH FROM MISSISSIPPI

Hiram R. Revels

Hiram R. Revels has the distinction of being the first Negro to serve in the United States Senate. He represented the state of Mississippi for the short term from February 25, 1870, to March 3, 1871. In the Senate he manifested interest in the measures proposed to promote national development, and he was especially interested in the extension of amnesty to the Confederates in order to heal the breach between the sections and strengthen the nation.

Revels was born at Fayetteville, North Carolina, on September 1, 1822. He began his education in his home town, but for more thorough training he moved to Indiana where he attended a Quaker seminary and then to Dark County in Ohio. Some say that he attended Knox College, but that school has no record of such a student, but a Revels with different initials was once a student there before the Civil War.

After completing his education Revels became a minister in the African Methodist Episcopal Church. He preached and lectured in Missouri, Maryland, Kentucky, and Kansas. While in Maryland about the time of the outbreak of sectional strife Revels helped to form a colored regiment for service in the Union Army. He next taught school in St. Louis in 1863 and 1864, and then moved into Mississippi. He followed the army, organizing churches and opening schools. At this task he labored so hard that he had to go North to recover his health.

Returning to Mississippi about the time that the military Governor Ames took charge, Revels was appointed to several minor positions in which he faithfully discharged his duty. Next he was elected to the State Senate. His ability displayed in this body convinced the Legislature that he was the right man to be sent to the United States Senate. At the close of this term

HIRAM REVELS

Revels functioned as the president of Alcorn College. From this position he went to a pastorate in Richmond, Indiana. He died January 16, 1901, at Aberdeen, Mississippi.

B. K. Bruce

The State of Mississippi is distinguished for many reasons. One of the things for which it should be proud is that it sent to the United States Senate the only two Negroes ever to serve in that body—Hiram R. Revels and B. K. Bruce. Revels served for an unexpired term of two years and Bruce served a full term of six years. Bruce was born in Farmville, Virginia, on March 1, 1841. He owed his rise mainly to self-education after attending school for a limited period. At an early age he made his way to Missouri. He began his career as a teacher, but he proceeded to Mississippi by 1868, and there went into politics. One position of trust came to him rapidly after another—sheriff, tax collector, county superintendent of schools, sergeant of arms of the State Senate, and commissioner of elections.

B. K. BRUCE

In all these positions Bruce so highly pleased his co-workers that in 1875 he was chosen by the Legislature to represent that state in the United States Senate. As a member of this august body Bruce took an active part in all important matters proposed for the advancement of the nation, and he originated important measures himself. In his speeches he showed that he was broadminded and liberal. He worked for the prohibition of the liquor traffic, for the improvement of the navigation of the Mississippi, for the education of the Indian, and against the Chinese exclusion bills. For his own people who were so much in need of assistance and protection he introduced various measures. He was especially active in protecting the interests of the Negroes who had made large deposits in the defunct Freedmen's Bank.

In 1878 Bruce married Josephine B. Wilson of Cleveland, Ohio. They had one son whom he named for Roscoe Conkling, the senator from New York, who had the courage to show Bruce the courtesy of escorting him to the desk to take the oath when his Mississippi colleague failed to do so. At the close of his term in the United States Senate, Bruce settled in Washington, and there served twice as Register of the United States Treasury and once as Recorder of Deeds in the District of Columbia. He died in office March 17, 1898.

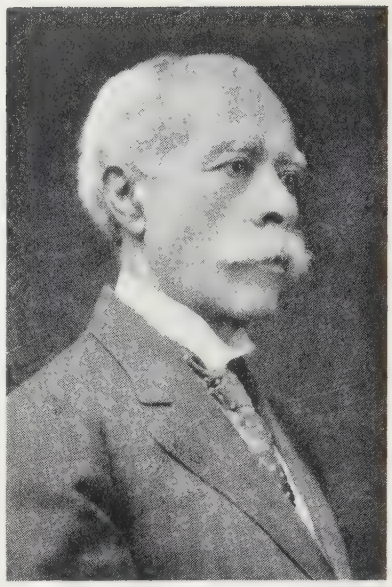
John Roy Lynch

In many of the Libraries is found an interesting book called *Facts of Reconstruction,* by John R. Lynch. Who was he? Lynch was one of the participants in that effort to rehabilitate the former slave states. The work was both interesting and significant to him, and he found so many untruths written about the Negroes and their friends in that effort that he wrote this book to give the real story as experienced by one of the important actors in that drama.

Lynch was born a slave in Louisiana on September 10, 1847. His parents were Patrick and Catherine Lynch. He was sold with his mother to a man in Natchez, Mississippi in 1863. There he remained until the Union troops got control. Immediately came the opportunity to attend school. He studied hard privately and thoroughly educated himself in the fundamentals. He began his career as a photographer in 1869, but he had shown so many qualities as a leader that when Governor Ames took charge of things in the state he appointed Lynch as a justice of the peace for Adams County.

Before he could finish the term of that office Lynch was elected to the Legislature that year, and he was reelected in 1871. The Republicans found his record so satisfactory that they elected him to the 43rd Congress and reelected him to the 44th. In 1880 he was elected to represent his district in the 47th Congress. In Congress he conducted himself so satisfactorily that he became a national figure. He served as State Chairman of his party in Mississippi, and once as temporary chairman of the Republican National Convention.

When the Negroes were reversed in politics in the South, Lynch settled in Washington and practiced law. He married Emma W. Somerville, who died early. He married Cora E. Williamson of Chicago in 1911. He once served the Federal Government as Fourth Auditor of the Navy, and in the Spanish American War as paymaster with the rank of major. He went through life with an honorable record, and died in Chicago at the age of 92, respected by all who knew him.



JOHN R. LYNCH

Isaiah T. Montgomery

Isaiah T. Montgomery was born a slave of Joseph Davis, the brother of Jefferson Davis, the president of the Confederacy. Montgomery's owner was not very much of a proslavery man. He kept abreast with things by reading the literature on both sides, going so far even as to read *Uncle Tom's Cabin* after it had been proscribed in the South.

In order to make Isaiah T. Montgomery useful Joseph Davis dared to have him trained in accounting to serve as the keeper of records of the plantation.

When freedom came, Isaiah T. Montgomery was well prepared to function as a self-sufficient citizen. His former owner had so much confidence in him that he placed Isaiah T. Montgomery and Benjamin Green, another of his former slaves, in charge of the plantation, "Brierfield." They managed the plantation successfully, but whatever was to be gained was lost in the ever recurring floods in the Mississippi Valley. Davis decided, therefore, to give these Negroes an opportunity to buy from him certain parts of his land and establish a settlement of their own. The extension of the Louisville, New Orleans, and Texas Railroad through that area brought into the proposal another factor, Major George McInnis, of that company.

In July, 1887, therefore, these persons finally reached the conclusion that it was a good idea to establish this proposed settlement which later became Mound Bayou, Most of the Negroes who first came were former slaves of the Davis Bend Plantation, and others came from Alabama and Georgia. The settlement started out under the inspiration of Isaiah T. Montgomery and Benjamin Green, but at the end of ten years Green was killed, and the guidance of the settlement came as a duty almost solely to Montgomery who lived an active and useful life in that town and in the state of Mississippi until his death in 1924. The town increased in population to the extent of a thousand and had a peaceful career until the recent family trouble which resulted in the death of one of Montgomery's daughters and that of E. P. Booze.

NEGRO ART, A CHARLESTON STAIRWAY

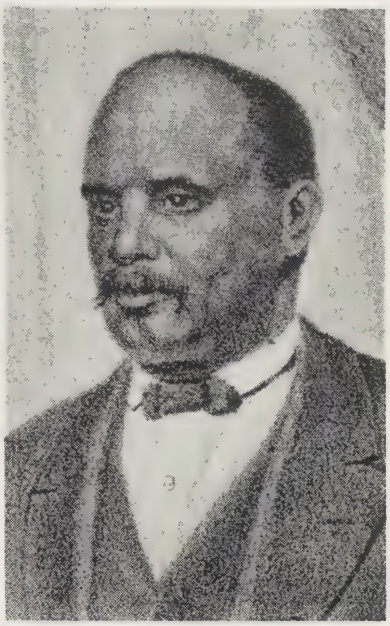
MEN OF WORTH IN LOUISIANA

Oscar James Dunn

Oscar James Dunn was born in New Orleans, Louisiana, in 1826. He belonged to that class of Negroes who were known as free people of color. While very young he served a rigorous apprenticeship as a plasterer. He also learned the trade of house-painter. The life of an apprentice before the Civil War was very much like that of a slave. During the time that the apprenticed person was learning his trade he might be whipped cruelly, or otherwise punished severely. This, of course, depended upon the nature of the person who had contracted to teach him. Dunn's life was probably no exception to this rule.

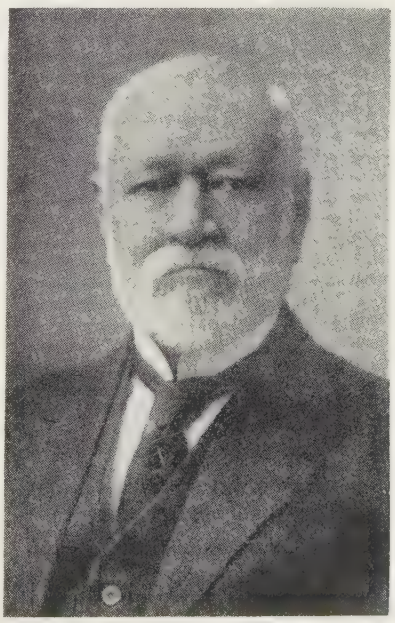
When Dunn was fifteen years of age he ran away from the man to whom he had been apprenticed. His thoughtful brown face seemed so mature that his temporary masters placed his age between twenty and twenty-one when they advertised a five-dollar reward for his capture. The knowledge Dunn had acquired of painting and pastering enabled him to make a comfortable living for many years. Towards the end of the Civil War, however, he opened an employment office where "good servants and field-hands" were hired out. About this same time he also organized a bakery company with a capital stock of $10,000.

He took a leading part in the early struggle of Louisiana Negroes for the ballot. He was one of the founders of the Universal Suffrage Association, and treasurer of its State Central Committee. In 1865 he took money from his own pockets and gave freely of his time in order to carry out the first registration of Louisiana Negroes for voting purposes. This action on his part proved of great importance to Negro suffrage throughout the nation.



OSCAR J. DUNN

Because of Dunn's prominence in local Negro affairs, and perhaps because of his experience as a labor agent, he was given a position by the Freedmen's Bureau as a traveling agent. He traveled through Louisiana in this capacity, visiting cities, towns, and plantations, studying labor conditions. Negroes, applying for redress against wrongs done them by the planters, were always received with sympathy and got immediate action when they applied to Dunn. Thus, at a time when farm laborers were paid $15 a month and often cheated out of that, Dunn was very active in unearthing many hidden abuses of the plantation system. He later served as a member of the Advisory Committee of the Freedmen's Bank of Louisiana.



P. B. S. PINCHBACK

Dunn made his entrance into politics in 1867 when he became one of the first Negroes to serve as assistant city alderman. His prominence among Negro and white groups fighting for Negro suffrage made him the logical choice for a high State position when the Republican Nominating Convention met in 1868, and he was nominated as lieutenant-governor on the Conservative Republican ticket. He was elected to that position in April of the same year. Dunn served with such striking honesty and efficiency as Lieutenant-Governor of Louisiana that he won the admiration of many of his enemies, while his distaste of graft and corruption in office made him unpopular with the self-seeking members of his own party.

As lieutenant-governor, Dunn was also President of the Senate, and as the head of that body exhibited great knowledge and talents which commanded respect and praise. It was declared that "for dispatch of business in his official chair, few men in the country have been his equal." He was not eloquent as a speaker, but he was so remarkable for his sound judgment and opinions that men of all parties asked his advice on questions of State. No one ever doubted his earnestness in the cause of Negro suffrage. He placed honesty and love of his fellowmen above personal gains, and he always remained a poor man. He once declared that he "thought and acted

for himself," and "would not make a tool for anyone."

At the height of his struggle for decency, honesty, and equality, Dunn died on November 22, 1871, after he had served three of his four years in the second highest office of the State. One of the largest crowds ever assembled in the State attended his funeral the next day. Among his pall-bearers were three former governors of Louisiana, the mayor, the postmaster, and the Collector of the Port. Confederate soldiers and generals were among those who paid their last respects to his body. A eulogy delivered in the United States Senate declared that "Duty with him was more than riches. A fortune was offered for his signature; but he spurned the temptation."

Charles Edmund Nash

Charles Edmund Nash was born at Opelousas, Louisiana, on May 23, 1844. He left his birthplace—possibly because of the strong anti-Negro sentiment in the community—and went to New Orleans, where he received a common school education. He next learned the trade of bricklaying, and this became his means of livelihood until 1863, when he enlisted as a private in the United States *Chausseurs d'Afrique,* Eighty-Third Regiment. He rose in rank until he finally became sergeant-major of his regiment, and was honorably discharged after the loss of a leg in the storming of Fort Blakely.

Nash was elected to one term in the United States House of Representatives in 1874 as Republican representative from the Sixth District of Louisiana. During his two years in that body he served on the Committee on Education and Labor. He took a positive stand against the encouragement of sectional and racial hatred. On one occasion in the House he spoke out boldly of political conditions in the South, declaring that the old bitterness of the war was fast passing. Like a true statesman of the people, he cried out: "We are not enemies but brethren. . . . This country is our joint inheritance. . . . Over brothers' graves let brothers' quarrels die. Let there be peace between us that these swords which we have learned to use so well, may if used again, strike only at a common foe."

CHARLES E. NASH

When his term of office ended in 1876, Nash returned to Louisiana. His party renominated him for a second term. But persons who wished to use sectional and racial hatred for private gain failed to understand him, and so he was defeated. Still seeking peace and understanding, he withdrew from politics. He died on June 21, 1913.

Pinckney Benton Stewart Pinchback

Pinckney Benton Stewart Pinchback was born on May 10, 1837. He was the eighth child in a family of ten. His father was a white planter of Holmes County, Mississippi. His mulatto mother had been his father's slave and was later freed by him. Pinckney grew up to be a handsome boy—fiery, bold, and impetuous. When he was nine years old he and his oldest brother, Napoleon, were sent to Cincinnati, Ohio, where they attended Gilmore's High School. Two years later, when his father died, he and Napoleon returned home. But the children were forced to flee from Mississippi to Cincinnati in order to prevent their seizure as slaves in the settlement of their father's estate.

Beginning as a cabin-boy of twelve on a canal boat, young Pinchback worked on steamboats from 1854 until 1861, and during that time he was promoted from cabin-boy to steward. On May 10, 1862, he abandoned his steamboat job, ran the Confederate blockade, and reached New Orleans. About two months later he enlisted in the Louisiana Native Guards which were then being raised by General Benjamin F. Butler of the Union Army. He later aided in the work of recruiting Negroes, and was promoted to the rank of captain in the Second Regiment. His stand for equal rights and privileges for the men under his command made his short stay in the army "stormy and eventful." At that time Negroes of New Orleans were permitted to ride only in those street-cars which had a large star painted upon each side. But Captain Pinchback's bold demand that Negro soldiers be allowed to ride in any car often held up long lines of them while he argued with the mule-drivers. Protests such as this finally opened up all street-cars to Negro soldiers and civilians. He left the army when the commissions of Negro officers were recalled.

Pinchback journeyed to Washington in 1865 to see President Lincoln in regard to raising Negro regiments in the North, but such plans were abandoned when the war ended. Returning to the South, he made bold speeches at several places concerning the unjust treatment accorded his people.

During his twenty years in politics Pinchback held more offices than any other Negro in the United States. He served as delegate to the Constitutional Convention of 1867-68, and in that capacity introduced the Thirteenth Article of the

State's constitution which guaranteed civil rights to all persons. He was State Senator from 1868 to 1871. Elected to the lieutenant-governorship upon the death of Oscar J. Dunn, he served in that position until he was called upon during 1872-73 to act as governor for forty-three days. He was elected to the United States Senate in 1872, but was not seated, although that body voted him nearly $20,000 to cover his expenses. During his unsuccessful fight for a seat in the Senate, he revived his newspaper, the New Orleans *Louisianian,* and published it thereafter for more than a decade. Pinchback served as State school board director in 1877, internal revenue agent in 1879, surveyor of customs at New Orleans, 1882-85, and as a member of the board of trustees of Southern University, a Negro institution, from 1883 to 1885. In this same year he entered a law school, and upon completion of his studies was admitted to the Louisiana bar in 1886.

Pinchback later moved to Washington to live. He kept up his interest in politics. He attended the National Republican conventions and participated in the quadrennial campaigns. He held no important positions thereafter except to serve in the Internal Revenue Service in New York under William H. Taft. Pinchback died in Washington December 21, 1921.

James Lewis

James Lewis was born at Woodville, Mississippi, in 1832, the son of a white man and a mulatto woman. While still a baby he was carried to Bayou Sara, Louisiana, where his early boyhood was passed. When he was fifteen years old he went to work as a waiter on the great steamboats that ran up and down the Mississippi River. Like hundreds of other free men of color, he went into the Confederate Army when the Civil War came, serving under the "patronage" of a white officer for a few months. He served as a steward on a Confederate transport during early 1862, but abandoned his post, and made his way to New Orleans, then under Federal control.

When General Benjamin F. Butler sent for a group of free men of color in the summer of 1862 and asked them why were they fighting to keep their own race in bondage, the men asked his permission to raise Negro troops for the Union Army. When their request was granted Lewis was among the first to raise two companies of Negro soldiers. He became a captain in the first regiment of the Louisiana Native Guards. This was one of the three Negro regiments of the same name that saw active service in many battles, the most glorious of which was Port Hudson. They were the first Negro troops to serve the Union cause in the Civil War.

After the war he became a traveling agent of the educational department of the Freedmen's Bureau. In this position Lewis traveled all over the State, "carrying light into dark places and opening up schools on every hand." His life was in constant peril, because many of the whites did not want the Negroes to learn how to read and write. Very often he "moved about in the very jaws of death." He was once seized in North Louisiana, and barely escaped with his life. "But the seeds he planted, the love of learning he instilled, brought forth good fruit. . . ."

Lewis was appointed United States customs inspector in 1867 and served in this position for two years, after which he became sergeant of the Metropolitan Police of the city. Because of the honest, faithful, and efficient manner in which he discharged his duties, he was promoted to the position of police captain within a year. As captain of the Fifth Precinct he received high praise from the Metropolitan Police Board. Lewis was appointed a colonel in the Second Regiment of the State Militia in 1870, and a few months later was elected Administrator of Police at a salary of six thousand dollars a year. He was elected to the post of Administrator of Public Improvements in 1872, and "devoted himself to his duties with great energy and industry, having constant care that every dollar expended should benefit the city." Although he was the only Republican official in the city council, the Democratic mayor was so pleased with his work that he not only paid him the compliment above, but also specified instances wherein Lewis had saved the city more than half a million dollars during the first year of his administration.

President Hayes appointed Lewis Naval Officer of the Port of New Orleans, a position which he held until 1880. In that year he attended the Republican National Convention at Chicago, Illinois, as a delegate from Louisiana. He was later appointed to the superintendency of the United States Bonded Warehouse. In 1884 Lewis was confirmed in his appointment as surveyor-general of the State by the United States Senate. He died on July 11, 1914, at the age of eighty.

Marcus B. Christian

Norris Wright Cuney, a Son of Texas

Norris Wright Cuney was a political leader. He was born in Waller County, Texas, in 1846. There he attended school and grew to manhood just about the time when the Negro had been elevated to the status of citizenship and began to participate in politics. He reached the height of his career between 1876 and 1880. Cuney was a born leader. He was courageous, fearless, and unselfish. Because of these qualities, he was highly respected by the thinking people of both races. He participated in every movement concerning the Negro of that time and fearlessly championed the cause of racial equality and human rights throughout that period.

He went into politics as a Republican. There in those circles he had a high standing because of his influence among the Negroes of Texas. It was largely through his efforts that Negroes came back to the Republican party in Texas in 1879 after they had been diverted

to the Populist party. At that time as many as eight Negro members were elected to the 16th Legislature of Texas. Cuney himself was a candidate for the Legislature but was defeated in both 1876 and 1882. Governor E. J. Davis, however, appointed Cuney as sergeant-at-arms of the 12th Legislature. He held several positions in his party organization.

Cuney was a man who could always be depended upon to do what he considered to be right. While in politics, he did not suffer his conscience to be seared. He departed from partisanship when a matter of right was involved. Once he was called upon to use his influence to secure for a friend the appointment of postmaster at Abilene, Texas, to replace the incumbent, Mrs. Morrow, the daughter of Sam Houston. Cuney took the high ground that "the lady who is postmaster there is the daughter of a man whose services in behalf of Texas are historical, and not only will I refuse to aid anyone to supersede the daughter of General Sam Houston, but I will file a protest with the department against her removal." Such unselfishness characterized his entire career, for he received no great compensation in return for the faithful services rendered the Republican party except the appointment of collector of customs at Galveston for a number of years. This position passed from his hands when the Republican party lost control in the South, and his position had already been weakened by dissension with R. L. Smith, another prominent political leader whose antagonism was such that neither faction could long exercise political power in Texas.

Norris Wright Cuney married early in his career and had some children of prominence. His son, Lloyd Cuney, settled in Washington, D. C., as a government employee and made himself an important factor in the religious life of the community, especially through the Congregational Church with which he was identified. N. Wright Cuney's daughter, Maud, was born in Galveston, Texas, February 16, 1874. She was educated in the New England Conservatory of Music. She served for a while as director of music at the State Deaf, Dumb, and Blind School and at Prairie View State College. In 1906 she returned to Boston, where she married William P. Hare. There she extended her study of music, gave concerts, and lectured throughout the country to inculcate deeper appreciation for music. She finally collected the data with which she published in 1936 *Negro Musicians and Their Music.*

N. WRIGHT CUNEY

Negroes in the Land of Cotton

(*Continued from page* 126)

were W. M. Burton, G. T. Ruby, Mat Gaines who served in the State Senate; and Henry Moore, Richard Allen, Goldstein Dupree, J. Mitchell, Jiles Cotton, A. Wilder, J. H. Washington, R. Williams, Henry Phelps, Jacob Freeman, Sheppard Mullins, Thomas Beck, S. Roberts, Ed. Brown, B. F. Williams, and J. J. Hamilton in the Lower House. R. L. Smith and N. Wright Cuney became influential political leaders but worked their own undoing by failing to cooperate.

Neither the majority of the people of the North and not even a small minority of the whites of the South welcomed the full participation of the Negro as a voter and an office-holder. The southern whites organized secret orders like the Ku Klux Klan, the Red Shirts and the like to overthrow the Negroes in politics by illegal methods. Having little sympathy with the efforts to elevate the Negro in politics Northern aristocrats did not generally protest, and in this illegal fashion the Negroes were gradually thrown out of politics and reduced to the position of the free Negroes before the Civil War. They could labor, earn a living, secure property and engage in business, but could not thereafter participate in government in sufficiently large numbers to change their status.

The taste of freedom which the Negroes had experienced during these years, however, resulted in making them a very much dissatisfied element throughout the South. At that time, too, the South was impoverished as the result of devastation of the Civil War and the hardships resulting from the change from one economic order to another. Some of the Negroes left these parts of the South for points in the North when they could find some way to support themselves and their families. Many of the former political leaders went to Washington to occupy almost any position at which they could earn a living. Thousands of them became clerks in the United States Civil Service, and this number remained considerable until they were gradually weeded out when race prejudice in Washington became so rampant as to discourage the appointment of Negroes to such positions.

The only real movement of population of any consequence, however, was the exodus of 1879. Two magnetic Negro leaders, "Pap" Singleton of Tennessee, the self-styled Moses of the exodus, and Henry Adams, of Louisiana, stirred the Negroes of the Mississippi Valley to move from the land where they had suffered such undoing and to flee to Kansas where freedom had

great sway. This exodus affected especially the Negroes of Louisiana and Mississippi. So much so that during the first days of May, 1879, planters, alarmed at the loss of their labor supply, called a meeting in order that the leaders of both races might confer and formulate some plan for a more harmonious cooperation of the planters and Negro leaders of the Mississippi Valley. This situation was alarming, too, because after repeated efforts to encourage the immigration of foreigners into the South to take the places of Negroes who migrated considerably immediately after freedom, such endeavors had failed. Foreigners, coming into the country preferred to go West where they could become independent farmers themselves. However, hardly more than a hundred thousand Negroes, although some say that as many as two hundred thousand, actually left southern plantations for the plains of Kansas. In the effort to go so far with such a little and in such large numbers to one place they suffered about as much in fleeing from the evils that they had in facing those they had not expected. The majority of the Negroes settled down to making the most of what they had in the South.

During these years, however, the real reconstruction had been going on, and this could not be undone. The most significant reconstruction was that which was carried out in the churches and the schools. Fortunately Negro ministers could build upon the foundation laid before the Civil War by white religious leaders who even during the dark days of slavery believed that the Negroes should have religious instruction, namely, Bishop William Meade in Virginia, Bishop William Capers in South Carolina, the Rev. Josiah Law and the Rev. C. C. Jones in Georgia, and Bishop Leonidas Polk in Louisiana. The outstanding Negro workers who thus figured among the freedmen were Bishop W. H. Miles, Bishop R. H. Vanderhorst who first served the colored Methodist Episcopal Church, established in 1870; Bishop L. H. Holsey of Georgia, a worker of the same faith; Bishops A. W. Wayman, R. H. Cain, and H. M. Turner, in various places in the South; J. P. Brockenton and J. J. Durham laboring for the Baptists in South Carolina; W. J. White of the same denomination in Georgia; and W. R. Pettiford, a worker of this faith in Alabama. Along with these toiled scores of others too numerous to be mentioned here.

Those interested in religion, moreover, were at the same time stimulating the efforts of those who established the first schools for Negroes in the South. These came through the Freedmen's Bureau and the Freedmen's Relief Associations of the various churches before education at public expense was provided through the modern system of public schools. As a culmination of these efforts among the masses came institutions to provide for the higher education of the Negro in the Lower South as well as elsewhere. Avery Institute at Charleston; Ballard Normal School at Macon, Georgia; Trinity at Athens, Alabama; Talladega in Alabama; Emerson at Mobile in the same state; Storrs at Atlanta and Beach at Savannah came from the efforts of the American Missionary Association. From the same source developed also Knox at Athens in Alabama; Burrell at Selma, now at Florence; Straight University at New Orleans; Tougaloo in Mississippi; Lincoln at Marion, Alabama; Dorchester at McIntosh; and Albany Normal in Georgia. Significant also was the establishment of the Penn School by friends at St. Helena Island; the Laing School at Mount Pleasant near Charleston; the Schofield Industrial School at Aiken; the Vorhees School at Denmark; and the Southland College at Arkansas. Along came also Atlanta University. Knox Academy at Selma, Alabama; and Stillman Institute at Tuscaloosa were established by the Presbyterians. Lucy Laney, educated at Atlanta University, founded later Haines Institute in Augusta. The Baptists opened the Atlanta Baptist College in Georgia and Leland in New Orleans. From the teachers and products of these schools came most of the light shed on the pathway of the Negro during the first two generations of his freedom.

Even with such a stimulus, however, Negroes were still unable to cope with the serious situation which they daily faced. They had accepted the advice of those who urged the race to seek religion as a solution. Next the Negroes had sought education as the panacea for their ills; but still the world treated the race as a problem and denied it equality and justice. The acquisition of material things facilitated by technical training was next urged.

This attitude was greatly popularized by one of the most dramatic men in the history of the United States, Booker T. Washington. He was a Virginian who had been trained at Hampton and Wayland Seminary. After teaching a few years in West Virginia and at Hampton, he established Tuskegee as an industrial school in Alabama. He made popular the idea of preparing the Negro by educating the hand to work with skill while developing the power of the brain to plan and think. He easily made a favorable impression with this idea and established himself internationally in his famous address at the Atlanta Exposition in 1895 when the material progress of the Negro since emancipation was placed on exhibition in that city.

In the address Booker T. Washington won the whites by disclaiming any desire of the Negro to force himself socially upon any race and urged only that opportunity be given for the fullest economic cooperation and industrial progress. Talented Negroes denounced such teaching. For many years thereafter the Negroes were thus divided as to what should be the best plan of education for the Negro to adopt for his own good.

During these years, however, the Negro made considerable material progress. While all of these efforts were not due to any particular person or any specific teaching, those who advocated the progress of the Negro along material lines had

much in their favor when by 1900 Negroes could report the establishment and operation of 25 banks, 82 insurance companies, the ownership of more land than the area of Belgium and Holland combined, and the possession of more than a billion dollars' worth of property. As the result of such progress the burdens imposed upon the Negro by segregating them on the railroads, street cars, and places of amusement were somewhat alleviated here and there. A few Negroes had sufficient means to escape some of these humiliations, and some whites in the South became sufficiently liberal not to enforce rigidly such measures. There has come about even in the South in more recent years, moreover, the tendency to estimate men not so much according to their race, as according to their efficiency. Race distinctions as a rule, however, are still maintained.

This continuous progress was unfortunately brought almost to an end when this country and the entire world experienced the upheaval from the mechanization of industry which displaced so many of the laboring class while bringing tremendous profits to those who controlled the machines. The world economic order rapidly broke down in the serious depression which followed and contributed to the present international self-exterminating conflict. Negroes like a considerable number of whites suffered so severely that they had to accept public assistance, and many of the enterprises which they organized years ago and conducted successfully for generations collapsed in this panicky state. These effects, however, were not so apparent in the Lower South as in urban centers of the North to which the Negroes migrated in large numbers to supply the demand for labor in industries during the first World War. In the Lower South food could still be obtained in some way more easily than at the congested centers, and it has been necessary sometimes for those seeking their fortunes elsewhere to return to the lower South where the pinch of hunger is not so severe.

Dr. William H. Crogman

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made him decide to go to sea when he was sixteen years of age. He followed the sea for eleven years. This proved to be a fortunate thing for young Willie Crogman. It gave him an opportunity to visit many lands and learn the ways of many people. It also gave him a chance to gain a wide knowledge which would otherwise have been denied him. Moreover, he gained the lifelong friendship of Mr. Broomer, a native of Massachusetts and mate on the vessel on which Crogman served. After eleven years on the sea, Crogman went to live with the Broomer family in Massachusetts.

When he was twenty-five years of age, Crogman desired to attend school, a desire which his benefactor, Mr. Broomer, encouraged. He saved his earnings for two years and in 1868 entered the Pierce Academy in Massachusetts for his first formal training. After completing the academy course, Crogman decided to come South and help educate and elevate the Negro race which was just then emerging from the darkness of bondage and servitude. He knew the Negro needed the guidance and sympathies of trained teachers.

During the next ten years William Henry Crogman taught at Claflin University, attended Atlanta University (where he completed the four year classic course in three years), and was appointed professor of Latin and Greek at Clark University.

It was as a teacher at Clark University, beginning in 1880, that Dr. Crogman rendered his most valuable service to the Negro race. He served as a teacher there from 1880 to 1903; and in recognition of his service and ability was appointed the first Negro president of Clark University. He served in this position until 1910 and then became a teacher again, teaching until he was retired by the University in 1921. He died in 1931 at the age of ninety years.

Dr. Crogman made his greatest contribution to the Negro race through the influence which he had upon the many students who sat at his feet and sought his guidance during fifty-three years as a teacher. The classroom was his field and arena for service. He felt that the education of the Negro should have a deep spiritual meaning and should include training in the higher arts and culture. He opposed those Negro leaders who appeared to overemphasize industrial education for the Negro.

B. H. NELSON

John Hope

In a difficult period of educational opportunity and growth for Negro youth John Hope was an inspiring leader. From a stimulating teacher in the class-room to the executive wisdom and tact of a college and university presidency, his career was woven into the ideals and aspirations of both the racial and national life, through which his personality shone with a moral energy and unselfish service.

Born at Augusta, Georgia, June 2nd, 1868, John Hope was educated at Worcester Academy, in Massachusetts, and Brown University. From the latter institution he received an honorary A.M., and election to Phi Beta Kappa. His distinguished service to education was recognized by the bestowal of honorary degrees from many of the leading colleges and universities in the country.

He became associated with Morehouse College, Atlanta, Georgia, as a teacher in 1898, and served as its president from 1906 to 1931. During the First World War he served in France, with the Y. M. C. A., in the interest of the Negro troops. His work on the Council of the Y. M. C. A. during the post-war years of rehabilitation was of high value and lasting influence. Few men of the race during the last three decades were of such high consultive, as well as practical, value towards the inter-racial goodwill and progress of the South, as was John Hope.

As a teacher of Negro youth, he knew its hopes and aspirations, as well as its limitations and opportunities; and he strove with an understanding inspired by that indefinable quality and zeal we call genius, to compose and resolve these varying elements into progressive action and achievement. When the aims of this achievement came into conflict with the prejudices and denials of Southern opposition and customs, he possessed both the foresight and power to transmute the differences into a workable program that served the interests and co-operation of both races for the common good.

The monumental achievement of John Hope as an educator, was the directing into an affiliation, of several academic units, the Atlanta University system, and the wisdom with which, as its first president he served, during the earlier years of its existence. In this he laid the permanent foundation for the growth of the greatest academic centre for the education of Negro youth in the South.

Following his death in February, 1936, his eminent career was recognized by the posthumous award of the Spingarn Medal.

WILLIAM STANLEY BRAITHWAITE
Atlanta University

John Wesley E. Bowen

In any sketch of distinguished Negroes of the South John Wesley E. Bowen must be included. He was born in New Orleans. His father, a free Negro carpenter, had moved from Washington to New Orleans to work at his trade. There the son was born December 3, 1855. Young Bowen studied at New Orleans University, taught two years at Walden College, and then continued his education at Boston University. There he finished the course leading to the degree of Bachelor of Divinity in 1885. In 1886 he received from that institution the degree of Doctor of Philosophy. He specialized in Hebrew, Philosophy, and Metaphysics.

Bowen pastored a church while studying in Boston, and later served Methodist congregations at Newark, Baltimore, and Washington, D. C. Next he functioned as Secretary of the Foreign Mission Society of the Methodist Episcopal Church. Then he went to Gammon as a professor of Historical Theology and as Secretary of Stewart Missionary Foundation for Africa. At Gammon he served for forty years, training hundreds of men to preach. For four years he was president and for several more vice-president. He was a scholar, a fluent speaker and a popular lecturer of the thinking class. He led a life of self-restraint consecrated to Christian service. He died July 20, 1933.

William Hooper Council

(*Continued from page* 134)

to become principal of the colored city schools of Huntsville.

Going back to the schoolroom was the turning point in Council's career. In 1876 he was elected president of the State Normal and Industrial School at Huntsville. Yet he was still a man of many interests. He was a minister of the African Methodist Episcopal Church. From 1878 to 1883 he edited *The Huntsville Herald.* He became a lawyer and was admitted to practice before the Supreme Court of Alabama in 1883. He devoted much time to Sunday School work. Yet after 1876 his chief interest was education and with this school as a base he did much for the training of the Negro in northern Alabama. Save Booker T. Washington no one left a deeper impression on the educational system as it concerned Negroes in that state.

In 1884 Council married Maria H. Weeden of Huntsville. Several children came from this union. One of them, a daughter, married W. S. Buchanan, a Harvard graduate, who succeeded Council but later moved to Pittsburgh to engage in business.

Land-Grant Colleges

In the South have slowly developed the Negro Land-Grant Colleges. The South never looked favorably upon the education of the Negro by Northerners. The "Yankee School Marm" was hated as much as the Carpetbagger, but the South was so indifferent and poor that for about two generations the higher education of the Negroes was provided by philanthropists. Finally came the allocation of funds from income accruing to the Federal Government from its lands as provided in the Morrill Act. This sum was meagre, and what was due the Negro for his share was often illegally diverted. In the meantime, however, Negro State Colleges had been established in all these states and were contending for this aid. In addition to what the Federal Government distributed most of the States appropriated sufficient funds to assure at least slow development.

The story of one of these schools is practically the story of all. That of Missouri claims to be the first in that it opened in 1866. The Land-Grant Colleges in Arkansas, Alabama, Virginia, Mississippi, and Texas emerged during the seventies, but did not make much more progress than those of Louisiana, Florida and Kentucky which followed in the next decade. The latest to be established were those of Georgia, West Virginia, South Carolina, Oklahoma, and Tennessee. The date of founding had no particular significance. With the World War of 1914 came renewed interest in the education. Through these Land-Grant Colleges, the Negro, the weakest link in the national chain, was to be strengthened.

In some states the interest was greater than in others. West Virginia, Louisiana, North Carolina, Tennessee, and Texas first modernized the equipment of their schools and provided better salaries to secure adequately prepared persons to instruct the youth. All the states with Land-Grant Colleges soon followed a similar policy. Within less than two generations, therefore, these schools have become the best institutions for the education of the Negroes in the South—the greatest achievement in education since the day of Booker T. Washington.

Negro History Week Lingers as Negro History Year

WITH the people throughout the country Negro History Week grows as a national effort of great significance. The State Departments of Education and the school authorities in the large cities have given the effort more and more official support as the years have gone by, but the rural schools now bid fair to outstrip those in the cities.

The most significant step thus taken was the action of Governor Lehman of New York who proclaimed the observance as fitting for all citizens in order to inculcate more appreciation of the Negro's contribution to the making of America and to learn how this race has become entitled to share with other elements of the population the benefits of democracy. Thus he showed how we can weld this nation into the strong unit now desired for the defense of America and the triumph of its ideals.

At various points in the country the observance assumed different aspects. Of course, there were those chiseling organizations which take advantage of everything that comes along to exploit the public. In most centers of educational progress, however, the theme of the occasion was not forgotten. The people themselves have advanced sufficiently in recent years to direct their efforts in the right way, and know how to avoid the abuses of the exploiter who is always on hand to profess interest in the advancement of the Negro race when he is merely trying to advance himself. The teachers and students in the schools are now the best judges as to when they are properly served by those offering their tongues for the usual fee, or working up exercises for personal gain.

The most fortunate aspect of the celebration was that there was less public speaking than ever. The speaker of the hour has become less and less in demand. The public is now devoting more time to what can be developed locally as a demonstration of what it has learned about the Negro throughout the years of the study of this long neglected work. Certain centers, however, did close or open their exercises with appropriate addresss which were in keeping with the other features of the program of these seven days. All these addresses have not been reported to the national office and cannot be mentioned here.

It is known at this date, however, that Dr. Charles H. Wesley opened the Week in Pittsburgh. Dr. Mercer Cook likewise served Detroit. Dr. L. D. Reddick filled engagements at St. Augustine and Shaw in Raleigh. The Director of the Association and the Haitian Consul, M. Rulx de Leon, closed the exercises of the New York area with addresses at the Annual Negro History Week Breakfast on the 15th when 350 or 400 persons attended.

A most desirable result from the celebration is the growing dissatisfaction with those who would restrict the attention given the Negro to just one week of the year. Both parents and teachers are approaching boards of education for the proper integration of the study of the Negro with the social science program of the regular curriculum. Some go much further in demanding that the same attention be given the Negro that we give to the Hebrew, the Greek, the Latin and the Teuton. We study these nations seriously in one way or another from the time we enter the kindergarten until we leave the university, and they have not done any more to bless the world than the Negro has. They have conquered, exploited, and destroyed more people than Negroes have, but such crimes and misfortunes do not make the world any better. These nations have not done any more than the Negro has done to lift man from drudgery unto ease and comfort, and out of selfishness unto altruism. Herein lies the test of the good which a nation actually achieves.

It is encouraging that both state and local boards of education are adopting more and more books on the Negro to make possible this more extensive study of the race. When we think of the fact that South Carolina has adopted five of such books, Virginia six, Philadelphia six, New York City thirteen, and that Chicago and Dayton, preparatory to the same, are working out courses on the Negro, we are convinced that some of the schools mean to take up the study of the Negro in a systematic way. In this effort members of the staff are active.